



DORCAS:
OR,
**A PERFECT
PATTERNE OF A
TRUE DISCIPLE.**

A Sermon Preached by
Bartholomew Parsons B. of Di-
vinity and Rector of Ludger-
shall in the County of Wilts.

Ioh. 15. 8.

Herein is my Father glorified, that
ye beare much fruit, so shall ye
be my Disciples.

Prov. 31. 20.

Shee stretcheth out her hand to the
poore, yea shee reacheth forth her
hands to the needy.

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WITNESSES

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TO THE HONOVRED,
MY LOVING FRIEND
S^r FRANCIS PILE
BARONET.

WORTHY SIR,



*Oly Iob being about to
vtter a divine medita-
tion concerning the fu-
ture resurrection, cryeth
out, Oh that my words were
written now, Oh that they were
printed in a Booke. Iob. 19. 23.
And you of late being the Principall
Auditor, where according to the gift
giuen to me, I vttered this follow-
ing Meditation, conceived vpon an
excellent patterne in my Text, both
of good workes in generall, and of*

The Epistle

*Almes-deeds in speciall, the best of
workes, which shall be remembred
and rewarded at the last resurrection
afore and aboue all other workes,
walked in the same Spirit with that
righteous man, in desiring that these
same words might be written vnto
you, and not vanish away in the houre
and aire wherein they were vttered:
I haue therefore transcribed this co-
py, and doe willingly and deseruedly
Dedicate to your selfe this piece of
my labours. And so much the rather
I present it to you, because as face an-
swereth to face in water, Prov. 27.
19. so both your selfe & your worthy
Lady answere fully to this face of
charity and almes-doing represented
here to you in this Disciple Dorcas,
in the sowing plentifully and solemn-
ly*

Dedicatory.

ly at the set times weekly, the seede of your almes at your gates to the poore round about yuo: which I write not out of any flattery (from which both by nature and conscience I am averse,) but as Paul said of the Macedonians in a like case 2. Cor. 8. 1. 3. to beare witnessse of the grace of God bestowed on you both, who are mette together as another Cornelius and Dorcas abounding in this worke of the Lord. As you haue therefore worthily begunne, so happily goe on in sowing the seed of your almes plentifully, that you may reape plentifully in the day of the Lord. For though you seeme to the world to cast your bread vpon the waters, where it is lost, yet after many dayes you shall finde it againe, even in the great day

A 3 of

The Epistle

of the Lord. The poore may say vnto thee, that I in receiuing of Almes giue no lesse vnto thee, then thou in bestowing them giuest vnto mee. For if there were not some to receiue thine Almes, thou couldest not giue earth and receiue heaven, *as S^t Austin sayth.* And in the meane season, God that is rich to all, will so blesse your basket and your store, that alwayes hauing sufficiencie in all things, you may still abound in this worke. For as S^t Chrysostome sayth, Almes-doing maketh not any man poore, but enricheth him, for it is promised, giue, and it shall be giuen you: and againe, that thou mai'st be rich, giue thy goods liberally: that thou mai'st gather,

Dedicatory.

gather, scatter: follow the sower,
sow in blessings, that thou mai'st
reape in blessings: *in his 53. and
68. Homilie to the people of An-
tioch.*

*Now the God of Heaven blesse
You, and your worthy Lady, not one-
ly with the blessings of Heaven a-
boue, and Earth beneath, but also
with all Spirituall blessings in Christ
Iesus; that when you haue finished
your course happily in this world, you
may raigne eternally in the World
to come; So wisheth*

Your Servant in our
Master Christ Iesus

From my house
at Collingborne
April 1. 1631.

BARTHOL. PARSONS.

And now I will follow the lower
path of blessing; in the 23. and
24. I have to the people of An-
noch.

Ye are the God of Heaven bless
and your people and the earth
with the blessing of Heaven
and your friendship, but also
I will bless in the
future; that I on your part
may be happy in this world, and
in the future in the future
to come; so will be

Your servant in our
A. After Christ Jesus

Bartholomaeus

From my house
in the city of
Bartholomaeus



Actes 9. 36.

Now there was at Ioppa a certaine Disciple,
named Tabitha, which by interpretation
is called Dorcas: This woman was full of
good workes, and almes-deedes which
shee did.



O that question of
King Lemuel, [Solo-
mon] in that Prophe-
cy taught him by a
woman [his mother]
who can finde a vertu-
ous woman, Prov. 31.

10. arguing and intimating the rarity of
good women; wee may returne here an
inventa est, and cry out with that passio-
nate exclamation of Archimedes, a famous

B

Mathe-

Mathematician, when he had found out a Mathematicall experiment, ^{superius, superius;} *I haue found, I haue found; ecce hic, behold here is one;* and so much the sooner haue wee found, with *Iacob*, because the Lord our God hath brought one to our hands, *Gen.* 27. 10. beautified and beatified with all graces accompanying salvation in women, *Faith, and Charity, and Holinesse with sobriety.* 1. *Tim.* 2. 15. For that wee might not count her an alien, but one of the household of faith, *she is a Disciple;* (& Disciples and Christians are *termini conuertibiles*, of equivalent signification *Act.* 11. 26) one that was not ashamed of Christ and his words, *Luke* 9. 26. that we may be assured that shee professed not to know Christ, & deny him in her works, *Tit.* 1. 16. *Shee is a good tree, bringing forth good fruites,* *Mat.* 7. joyning vertue with her faith, *2. Pet.* 1. 5. and shewing her faith by her good workes; or that onely some good was found in her, as in *Ieroboams* son, *1. Kings* 14. 13. some gleaning grapes

as the shaking of an Oliuetree, *Isa 17. 6.*
Shee is full of good workes, defectiue and
behind in no gift, *1. Cor. 1. 7.* or that shee
serued God only in holines in the works
of piety, and not in righteousness in the
works of charity, (as too many put asun-
der those things which God hath joynd
together) she distributeth to the necessi-
ties of the Saints, *doth almes-deeds*; and as
she aboundeth in every thing, so in this
gift also, *2. Cor. 8. 7.* soweth the seed of her
almes plentifully, *is full of almes-deedes*
which she did. But that by my ordering of
things here, I may further your remem-
bring of them, (as *ordo est mater memoria*,
order is the mother of memory) obserue
I pray you in this narration a twofold de-
scription of this vertuous woman; 1. by
her civill condition, *There was at Ioppa*
a certaine Disciple named Tabitha, which
by interpretation is called Dorcas, 2. by her
religious disposition, *this woman was full*
of good workes and almes-deedes which shee
did. In her civill state and condition wee

haue 1. her place of habitation, *Ioppa*,
 2. her name, either propounded, named
Tabitha, or expounded, *which by interpretation is called Dorcas*. In her religious disposition, wee haue 1. her profession a
Disciple, 2. her expression of it, either generally in good workes, amplified by the
 measure and extent, *full of good workes*; or
 specially in almes-deeds, being of the
 same size *full of almes-deeds which she did*.

Concerning her civill state and condition, her habitation and denomination, being but the outward skin and rine of the **Text**, in respect of the pith within: I will not according to the proverbe *hære re in cortice*, sticke in the barke. Onely in *transitu*, in our passage heare and beare a word or two of the propounding and expounding of her name, for if wee strike this rocke the waters will gush out, *Exod. 17.6 shee was named Tabitha, which by interpretation is called Dorcas*. Names in Scriptures are imposed either vpon some speciall accident, or intent and purpose.
 Vpon

Vpon some speciall accident, as *Isaacks* name of laughter, because *Sarah* laughed at the promise of him, *Gen. 18. 13.* *Iacobs* of supplanting, because he tooke his brother by the heele in the birth of them, *Gen. 25. 26.* and *Pharez* his name signifying breach, or division, because he made a breach in the birth, comming forth before his brother that offered first, *Gen. 38. 29.* Vpon some speciall intent, either for memoriall of benefits receiued, as *Ishmaell* the hearing of God, because God heard *Abrahams* prayer for a sonne, *Gen. 16. 15.* as *Solomon*, *Iedidiah* loued of the Lord, because God loued him, *2. Sam. 12. 24.* Or of some duties to be done, as *Iudah* hath his name of prayses, because the Lord was to be prayfed for him, *Gen. 29. 35.* as *Iames* and *Iohn* called by Christ *Boanerges* sonnes of thunder, because they should thunder in their doctrine, and lighten in their liues, *Marke 3. 17.* and that name aboue all names *Iesus* a Saviour, because he should saue his people from their sins,

Matt. 1. 25. And here happily the name *Tabitha* in Syriacke, and in the Hebrew *Tsibjah*, or as some will haue it *Thabia*, (*Bullinger in locum*) arising of roote *nabat* signifying to see, (as in the interpretation of it in the Greeke *Dorcas* is *δὸρ τὸ δ' ὀφθαλμοῦ* of seing) was giuen her accidentally of the sharpenesse of her sight, wherein the Roe-bucke excelleth, (as *Pliny* saith) and of which *S^t Hierome* hath a saying, *oculos caprearum talpa contemnit*, the blind moule despiseth the eyes of the Roe-bucke. Sure I am that she was sharpe sighted in looking on things eternall, *2. Cor. 4. 18*, that the eyes of the mind were enlightned to know what was the hope of her calling, and what the riches of the glory of Gods inheritance in the Saints, *Ephes. 1. 18*. that with *Simeon* the eyes of her inward man saw the Lords Christ, *Luke 2. 16* & that they were happy in seing his day, *Luke 10.*

Now in that the Spirit speaking here to the Churches, would interpret this Hebrew or Syriacke name in the Greeke tongue

tongue; wherein it writeth; *Tabitha* by *Dorcas* or *Roe-bucke*: our learning herein is, that all things in the Church must be done to edification, *1. Cor. 14. 26.* and that whatsoever is spoken in a strange tongue, must be interpreted that the Church may receive edifying *1. Cor. 14. 5.* and this is the way of God in the sanctuary. *Emanuel* a strange word in the greeke tongue, is interpreted, *God with vs*, *Matt. 1.* So *Rabbi* is interpreted *Master*; *Messias*, the *Christ*; *Cephas*, a stone; all in one chapter *Ioh. 1.* So *Boanerges*, the *sonnes of thunder*, *Mar. 3. 17.* *Barnabas*, the *sonne of consolation*, *Actes 4.* *Abba*, *Father*, *Rom. 8. 15.* Now if the wisdom of the spirit would interpret names to vs whereof wee may be ignorant, without forgetting the freehold of eternall life, much more would it haue the whole Scriptures (*which were written for our learning*, *Rom. 15. 4.* and are able to make vs wise vnto salvation. *2. Tim. 3. 16.*) interpreted and expounded vnto vs in a knowne tongue, for edification, exhorta-

exhortation, and comfort. *Qui in modico fidelis, & in majori fidelis.* He that is faithfull in a little matter, will be faithfull in a greater, *Luke 16. 10.* If a name must be spoken to vs in our owne tongue, much more must the *myſteries of deū*, *Act. 2. 11.* the great mysteries of godlineſſe, in a language that we vnderſtand. And of that I dare be bold to ſay, that from the beginning it was ſo. The doctrine of *S. Iohn* did not ſo vaniſh away, as the *Philophers* did: (ſaith *Chryſoſtome* in 1. Homily on *Iohn*) but the *Syrians*, *Egyptians*, *Indians*, *Persians*, *Ethiopians*, and innumerable other nations tranſlating them into their language, of barbarous men, learned the heavenly *Philophy*. So *Auguſtine* in his 2. booke of *Chriſtian doctrine*, chap. 5. ſaith, that the divine *Scripture* proceeding from one language, being ſpread abroad farre and wide by the diuerſe tongues of *Interpreters*, was made knowne to the *Gentiles* for their ſalvation. And *Theodoret* moſt plainly in his firſt booke of curing the maladies of the *Grecians*,

Grecians, The Hebrew bookes were not only turned into the Greeke language, but also into the Roman, Egyptian, Persian, Indian, Armenian, Scythian, and even the Gothicke language; and that I may speake once for all, into all the languages which the Gentiles vse vnto this day. Can wee praise the Papists then in condemning and abhorring as impossible and vnprofitable the turning of the divine oracles into our mother tongue, (which was their old Tenent) or if they be interpreted and translated, either in their forbidding that in the publique and common vse of the Church they should be read or sung in the vulgartongues: (*so doth the Counsell of Trent in the 22. Session chapt. 8. and the 9. Canon:*) or else in affecting such obscurity, and filling their translation with so many words borrowed from the Hebrew, Syriacke, Greeke, & Latine, that it may be sayd of their translation as the Philosopher sayd of his bookes, that they were *edita & non edita*, published and not published.

blished. Of this kinde are their *Archisynagogue*, *azimes*, *depositum*, *dydrachme*, *dominicall*, *evangelize*, *holocausts*, *hostes*, *Neophyte*, *paraclete*, *parasceve*, *prepuce*, *repropiate*, *resuscitate*, *sabbatisme*, and such like, whereof an English man may cry out, how can I vnderstand vnlesse I had the gift of tongues? If I know not the meaning of the voyce, *I shall be vnto him that speaketh a Barbarian, and hee shall be a Barbarian to mee*, 1. *Cor.* 14 11. But here is not my rest, I passe therefore from her civill state and condition to her religious disposition first in her profession being a Disciple.

A certaine Disciple, The originall is ^{μαθητην} feminine according to her sexe, a Disciple^{esse}, a shee Disciple, as *Anna* is called a *Prophete^{esse}*, *Luke* 2. 36. Excellent and honourable are the stiles and titles giuen in holy writ to the professours of religion, importing the dignity and duty of their calling. They are named the *Church*, the *least of God*, of their calling & choosing

ing out of the world : *Saints*, of their *sanctification*, *sonnes of God*, of their *adoption*; *vessels of mercy*, and *honour*, of their present *forgiuenesse* of their *sinnes* and future *glory*: *believers*, *faithfull men* of their *faith* and *profesion* : *brethren*, *household of faith*, of their *union* and *society* amongst themselves: *devout men*, of their *religion*, *Disciples of Christ Iesus* the author and finisher of our faith, *Heb. 12. 2.* But the name *Disciple*, is the most auncient, the most frequent in the new Testament given to all the faithfull, the Apostles not excepted, who are called the *twelve Disciples*, *Matt. 10. 2.* Now the Scripture in the Evangelist doth not onely call those twelve his Disciples, but all those that believing in him, were by his teaching instructed to the kingdom of heaven, saith *Augustine* in his 2. booke of the consent of the *Evangelists*, *Chap. 17.* To be a Disciple then, is to heare & learne of God by the ministry of the Gospell, the way of peace, the mysteries of Godlinesse. And

Tabitha hath this name here, because
 with *Mary* shee sate at Iesus feete and
 heard his words, *Luke* 10. 39. with *Ly-*
dia shee attended to those things which
 were spoken of Gods Ministers, *Act.* 16.
 14, I comend then the imitation her eof,
 not only to her sexe, but to all the Saints,
 all that will call on the name of the Lord,
 to learne of her to be schollers in Christs
 schoole, *to sit at the beautifull feete of them*
that preach the Gospell of peace, and bring
glad tidings of good things, *Rom.* 10. 15. For
 all must learne of them that prophecy, 1.
Cor. 14. 31. of such *Epaphrasses* as are faith-
 full Ministers of God for them, *Col.* 1. 7.
 all must obey *and* be perswaded & taught
 of them that haue the oversight of them, and
 suffer the word of exhortation, *Heb.* 13. 17.
 22. all must receiue the word ingrafted with
 meekenesse, *Iam.* 1. 21. heare the Prophets
 that are raised vp vnto them. *Deut.* 18. 15.
 heare and receiue them as an Angell of
 God, yea as Christ Iesus himselfe, *Luke* 10.
 16. *Gal.* 4. 14. Let vs so heare the Gospell
 (Austin)

(Austin in his 30 tract vpon Iohn) as wee would heare the Lord himfelfe if he were present now, for that precious thing which sounded out of the Lords mouth was both written for vs, and is reserved for vs, & is rehearsed to vs: and againe, that which is to be learned by a man, let a Christian learne without any pride, let vs not tempt him in whom we haue beleueed, least being deceiued by such subtilties and frowardnesse of our common enemy, we should refuse to goe into the Church to heare and learne the Gospell, or to read a booke, or to heare a man read and preach. And in his booke of Catechising the rude. chapt. 12. hee would haue men such cheerefull hearers, that if our preaching at any time be colder then vsually it is, it might be quickened and kindled by their vsuall hearing and attending. But in these late and worser dayes, if wee suruay this weake sexe, wee may every where finde silly women ever learning, and never able to come to the knowledge of the truth, 2. Tim. 3. never worthy of

the name of Disciples, or else so farre in the other extreme, that in stead of Disciples, they will be Doctors, presume to teach, 1. *Tim.* 2. according to that of *Hierome* in an epistle to *Paulinus*, the babling old woman will teach the scripture before she hath learned it, or else so farre from all holy learning in Christs schoole, that with the Scribes and Pharisees they will neither enter into the kingdome of heaven, nor suffer others, *Matt.* 23. 13. but with their grandmother *Eue* are tempters of others to ill, *Gen.* 3. with *Iesabell* are stirrers of others to worke wickednesse, 1. *Kings.* 21. 25. with *Iobs* wife are perswaders to profanenesse, *Iob.* 2. with *Solomons* wiues are inticersto idolatry, 1. *Kings.* 11. 4. with *Herodias* movers to murther, *Matt.* 14. with the harlot alluresto lust, *Prov.* 7. 18. with *Michall* despisers of religious zeale in others, 2. *Sam.* 6. and with those complained of by *Paul*, 1. *Tim.* 5. 13. such as learne to be idle, wandring about from house to house, and not onely idle, but tatlers also, and

and busie bodies speaking things which they ought not. But scarcely any where can we finde those women that learne in silence, 1. Tim. 2. that with the honourable Dames of Berea receiue the word with all readinesse of minde, and search the Scriptures whether those things are so, Act. 17. 11. 12. and with Damaris there, verse 34 cleaue vnto Pauls preaching: that with the women, and Mary the mother of Iesus continue with the Apostles in the exercise of religion, act. 1. 14. and with Mary Magdalen, Ioanna, and Susanna, are with Christ, whilest hee is preaching and shewing the glad tidings of the kingdome of heaven, Luke. 8. 1. 2. Nay if wee runne too and fro, through the streetes of our Ierusalem, and see, and know, and seeke in the broad places therof, Jer. 5. 1. where can we find any Disciples vnlesse such as Paul found at Ephesus, that haue Learned nothing, soe ignorant that they cannot tell whether there be an holy Ghost or no, Act. 19. 2. 3. any such tractable

ble schollers as *Cornelius*, with his words in their mouthes, to Christs ministers, we are here as in the presence of God, to heare the things that are commanded you of God, *Act. 10. 33.* any that presse vpon them to heare the word of God, as those did, *Luke 5. 1.* *Diogenes* comming into *Antisthenes* schoole, & being often rejected by him, yet sticke there still, and when on a time *Antisthenes* offered to strike him with his staffe, he bowed his head and said, *Beate me if thou wilt, but thou shalt finde no staffe so hard wherewith thou shalt driue me away, so long as thou speakest any thing.* According to which effect, *Augustine* on *Iohn* sayth, *If thou canst teach me that I know not, I ought not onely to indure thee patiently in words, but also beating me with stripes* But now though wee speake the hidden wisdom of God, in a mystery able to make man wise vnto salvation, and not the perishing wisdom of this world (as the old Philosophers did) wee haue neede of rodde and staues to driue men
to

to vs, to compell them to come in, that Gods house may be full of Disciples. Every where we may finde *Despisers* sooner then *Disciples*, *prophainers* rather then *professours*, good companions rather then good *Christians*, brethren in evill rather then holy brethren, children of the Devill rather then *sonnes of God*; and the *Synagogues of Satan* rather then the household of Faith: yea the very names of Disciple, brother, beleever, professour, Saint, faithfull, (which should be our crowne and our joy) are laughed to scorne by miscreants which yet would be good Christians. But let them be assured that if they be ashamed to be Christs Disciples here, to learne and know him, that hee will be ashamed of them hereafter *Luke 9. 26.* that he will not then know them for any of his.

Wee see that this woman hath begun to runne well, to witnesse a good confession, let her ride on prosperously as the *Psalmist* speaketh, *Psaml. 45. 4.* for shee

D

lacketh

lacketh yet one thing comprehending in it many things to make her a compleate Christian, shee must not onely professe well, but also expresse it, not onely haue her eares opened to learne Christs will, *mine eares hast thou opened*, but her heart and hand ready to doe it, *I delight to doe thy will, thy law is within my heart* Psal. 40. 6. 8. for *Christianum facit vita & professio*, as *Austine* sayth, *life and profession together make a Christian*. Let vs marke then how these meete and kisse each other in her, for her profession she is a *Disciple*, for her profit, shee is generally fruitfull in good workes. Now concerning good workes here mentioned, *Pilate* in the spirit of scoffing or curiosity asked our Saviour, *what is the truth?* Iohn 18. 38. but wee in the spirit of meekenesse may well aske here, what good workes are? Good workes then (as I haue learned at the feete of a *Gamaliel* of ours, *Zanchy* on the 1. chap. of the *Philip.* verse 11.) are workes and actions as well inward as outward: whether

ther they be thoughts in the minde, and elections in the will, or words vttered by the tongue, or deedes which may be done by a righteous man as he is righteous, in any part of his soule or body. For as an actuall sinne is any thing sayd, or done, or thought against the law of God, so a good worke, (and as St Iohn calleth it in his 1. epist. cap. 3.) righteousness is any thing spoken, or thought, or done according to the Law of God. The holy Ghost for our better direction and for distinction, doth sometimes tripartite good workes into 1. *sobriety* in the vse of outward things, as meate, drinke, apparell and the like: 2. *righteousnesse* in our dealings with men: 3. *Godlinesse* in our duties to God; that we should liue *soberly, righteously, and godly in this present world*, Tit. 2. 12. sometimes hee doth more briefly bipartite them into *holinesse*, in the duties of the first table that concerne Gods worship; and *righteousnesse*, in the duties of the second Table, that respect our neighbours

A perfect patterne

good, that wee might serue him in holinesse and righteousnesse all the dayes of our life, Luke 2.75. And so doth our Saviour into the first and great commandement which is, *Thou shalt loue the Lord thy God with all thy heart, and with all thy soule, and with all thy minde; and the second is like to it, which is, Thou shalt loue thy neighbour as thy selfe.* Matt. 22.37.38.39.40. Now this being written for our learning, we must learne of this Disciple, this learner in in Christs schoole, to joyne with our profession practice, with our hearing doing, with our faith vertue 2. Pet. 1.5. with our shew of godlinesse the power of it in our liues. 2. Tim. 3. 5. with our knowledge of God the service of him. 1. Chr. 28 9. with our professing to know God a manifesting of it in our workes 2. Tim. 3. 5. with our calling of *Abrahā* father a doing of the workes of *Abraham*, Iohn 8.39. The professors of the Gospell must haue their conversation as becometh the Gospell of *Christ*, Phil. 1. 27. *Walke worthy of the voca-*
tion

cation wherewith they are called, *Ephes. 4. 1.*
 & worthy of the Lord vnto all pleasing, *Col.*
1. 10. & adorne themselves with good works,
1. Tim. 2. 10. This is a faithfull saying, and
 these things I will that thou affirme constantly,
 that they which haue beleueed in God, might be
 carefull to maintaine good workes, *Tit. 3. 8.*
 Men learne the trades of this world to practise
 them, and the mysteries of godlinesse are taught
 vs that wee may turne wordes into workes, as
Bernard sayth in his tract of ordering our liues.
It profiteth not to haue learned what wee should doe,
and not to doe it, (saith Hierome in an epistle)
it is better not to know a thing, then to learne it with danger:
and Augustine and in his 2. homily on the re-
velation: As it booteth not for a great tree to
be greene, and yeeld no fruit, so it profiteth
not to be called a Christian, and not to haue
Christian workes: and the same father in
his booke of 83 questions, and 76 question
sayth, that the words of the Apostle, I suppose
that a man is justified by faith with-

out the workes of the law, are not so to be vnderstood, that when a man hath receiued faith, we should call him just, though hee liue ill. But in this point wee that glory in God *Rom. 2. 17.* and are called Christians, are so bad schollers that if my head were waters, and mine eyes a fountaine of teares, I could not sufficiently bewaile our wants of fruites answerable to our profession; wee make our boast of Gods law amongst vs, but through our breaking of it, we dishonour God, and cause his name to be blasphemed, *Rom. 2. 23. 24* with the *Jewes Ier. 7.* wee cry *templum Domini, the Temple of the Lord*; God is amongst vs, and wee are his temple, but we amend not our wayes: we come and stand before God in his house, as a nation that would do righteously, but when we are gone, wee doe all abominations, steale, murther, committe adultery, sweare rashly and falsely, drinke till wee are drunke, giue others drinke till they are drunke also; and runne to all excesse
of

of riot. Wee are indeed baptized vnto *Moses*, Gods Ministers whom he hath sent to baptize, and eate the same spirituall meate, and drinke the same spirituall drinke, but please not God in our liues and conuersations, *1. Cor. 10. 2. 3. 4. 5.* with *Simon Magus* wee haue a kinde of temporary beliefe, but our hearts are not right in the sight of God, but wee are in the gall of bitterneffe, and in the bond of iniquity, *Act. 8. 13. 21. 23.* we haue *Iacobs* voyce, smooth and blessed words, but *Esaus* hands, rough and cursed deedes; with the figge tree we haue the leaues of an outward profession, but want the fruits of an holy conuersation; with *Judas* we are numbred amongst Christs Disciples, sit at table vvith him, but betray him as soone as wee are gone out; wee heare but wee do not, vvith our mouthes and bodily presence wee shewe much loue, but our hearts runne after covetousnesse, *Ezec. 33. 31.* and all kinde of vvickednes. In a vvord, we haue much knowvledge,
no

no charity, a dead faith, a faith of Devils, but no workes; Christs greatest friends and they of his owne household are his greatest enemies, being as Bernard complaines in his time, all friends, and all enemies; all necessities, and all adversaries; all neere, and yet all such as seeke their owne. *Videtur bone Iesu* (as *Hugo* complaineth in his time) O good Iesu the whole company of Christians seemeth to haue conspired against thee, and they which are first in thy Church, are first in persecuting of thee. Woe, woe vnto vs for our ill liues, shall our outward profession, our dead and devilish faith saue vs without good workes? Marke wee that faithfull saying of *St Augustine* in his booke of faith to *Peter the Deacon*, cap. 40. Beleue it for a truth and doubt not of it, that not all which are baptized within the Catholicke Church shall receiue eternall life, but they who after baptisme receiued liue well: for as infidels, heretickes, and schismatickes shall not haue the kingdom of heauen, so vitious Catholickes shall not

not possesse it. Next wee haue her good workes amplified by the extent,

Full of good workes She was filled with the fruits of righteousness, *Phil. 1. 11.* like those water pottes at the wedding, that were full to the brimme *Ioh. 2.* and shee gaue to God and man good measure, *pressed downe, shaken together and running over Luke 8. 36.* what we heare then and see in her we must doe, we must be ready to every good worke, *Tit. 3.* fruitfull in every good worke, *Col. 1. 10.* walking with *Zachary* and *Elizabeth* in all the commandments of God without reproofe, *Luke 1.* and abounding alwayes in the worke of the Lord, *1. Cor. 15. 58.* what the yong man boasted of vaine-gloriously, wee must striue after sincerely, *all these haue I kept from my youth vpwardes. Mar. 10. 20.*

For God loueth a fulnesse of all things, an abounding in every good gift, *2. Cor. 8.* a fulnesse of knowledge, *Col. 1. 9.* a fulnesse of obedience, *Phil. 1. 11.* a fulnesse of faith, and for that purpose giueth to his

a fulnesse of the holy Ghost, Stephen full of faith, and of the holy Ghost, *Act. 6. 5.* Away then with those depths of Satan, when men thinke that they may borrow a point of God, and with that yong man, *Marke 10.* faile in one thing or other, and with *Herod, Mar. 6.* keepe their minion *Herodias*, some darling sinne or other, so long as they doe many good things. Let not then the vsurer flatter himselfe with an opinion that God will be mercifull vnto him in his vsury (as *Naaman* prayed that God would be mercifull vnto him in the point of bowing in the idoles temple *2. Kings. 5.*) nor the adulterer in his adultery, nor the blasphemor in his swearing, nor the drunkard in his swilling, nor the slanderer in his evill speaking, nor the louer of pleasures in his immoderate and vnlawfull pastimes, nor any man in histaking liberty to committe & continue in any knowne sinne. Our obedience to God must be vniversall, like to that which the *Reubenites, Gadites,* and halfe

halfe tribe of *Manasseh* professe and promise to *Ioshuab*, all that thou commandest vs will wee doe, whithersoever thou sendest vs, will we goe, in all things as we obeyed *Moses*, so will wee obey thee, *Ios. 1. 16. 17.* We must then with the Apostle pray that the God of peace would make vs perfect in every good worke to doe his will, *Heb. 13. 20. 21.*

And *Almes-deedes* which shee did: But the holy Ghost here transit à *thesi ad hypothesin*, passeth from the generall to the speciall, from her fulnesse in good workes in generall, to her fulnesse in one good worke specially, and that is in almes-deeds. It may be sayd, what neede this wast of words? if shee were full of all good workes, then consequently of almes-deedes, if shee abounded in every grace, then in this also, for *Genus est inseparabile à suis speciebus*, the generall and the speciall cannot be separated one from another; It is true, the one cannot be without the other, but very frequently in scripture, where wee finde re-

ligion & good works métioned, we shall see giving of almes attend vpon the as an elder daughter vpon the mother. *Cornelius* being cōmended for a devout man, & one that feared God, this point is presctly added, he gaue much almes to the people, *Act. 10. 2.* the Apostle requiring in a widow to be chose for the service of the Church, that she shold be well reported of for good workes, presently hitteth vpon this speciall, if she haue lodged strangers, if she haue washed the Saints feet, if shee haue relieved the afflicted, *1. Tim. 5. 10.* and calling vpon the *Hebrewes* that they should not forget to doe good, in the next place he addeth and to communicate, *Heb. 13. 16.* either joyning the speciall to the generall, communicating to doing of good, or by both words signifying one thing, because distributing to the necessities of our brethren is *magna pars bonorum operum*, a great and principall part of good works; it is (as *Demosthenes* sayd pronunciation was in Rhetoricke) *primum, secundum, & tertium in benefaciendo*; the first, second

second and third point in doing of good. Yea consider how great a good worke almes doing is, seeing it shall be mentioned when all our other workes shall be omitted: Come ye blessed of my Father &c. for I was hungry, and yee fedde me, I was thirsty, and ye gaue me drinke Matt. 25. 34. 35. tacet Deus &c. God concealeth all the other good deedes of the righteous, and onely vouchsafeth to remember their almes, he concealeth also all the evill deedes of vngodly men, and onely thinketh meete to rebuke their barrennesse in almes. Augustine in his 28. Homily. and Peter Chrysologus in his 14. Sermon, In the kingdome of heauen before all, in the assēbly of the that rise, God mentioneth not that Abel suffred, that Noah preserved the world, that Abraham kept the faith, that Moses gaue the law, that Peter ascēded vp to the crosse of Iesus with his heeles vpwards, but only speaketh of that which the pore eateth: and seeing our riches so lost (as the world thinketh) shall be found, when all the treasures that we lay vpclosely shal be

lost, for as *Gregory* sayth, by keeping earthly things we loose them, but by giving of them we preserve them: and as *Peter Chrysologus*, whatsoever thou givest to the poore, thou shalt have it, whatsoever thou givest not to the poore, another shall have it. The point to be pressed to vs hence, is as plaine as *Abacukes* vision, *Hab. 2. 2.* hee may runne that readeth and observeth it. It is that every Disciple of the household of faith must *pro suo modulo*, according to his measure, abound in this grace of distributing, the rich must be rich in good workes, ready to distribute, willing to communicate, *1. Tim. 6. 17.* They must cast great gifts into Christs treasury, the meaner sort must not be wanting in their mites, *Mar. 12.* and every one according to his ability must relieve his brethren, for so they proportion it at *Antioch*, *Act. 11. 29.* yea and in case of necessity sometimes beyond his ability, *2. Cor. 8. 3.* But who is such a stranger in our *Israell*, that hee knoweth not these things? I may say of this point
as

as Luther sayd of that verse of the 15. Ps.
he that hath not giuen his money vpon vsury.
Iste versus non indiget expositione, sed im-
pletione, this verse needes no expounding
 but fulfilling. Instruction in this righte-
 ousnesse wee neede not but rather corre-
 ction for our being behinde in this
 worke of the Lord. Amongst vs that are
 called Christians, there are many profes-
 sours, fewe practisers, and those fewe
 that seeme ready to other good workes,
 are backward inough to this. I will not
 say with the Apostle 1. Cor. 15. *I speake it*
to our shame, that little of this fruit grow-
 eth vpon many of those trees, that seeme
 not onely to haue beene long planted,
 but also much to flourish in the Courts
 of Gods house; that this sure marke of
 sound religion is almost worne out a-
 mongst many, who yet *primos se volunt*
esse in religione would be ringleaders in
 religion, but I will take vp those words
 of Naaman, 2. Kings 5. *God be mercifull*
vnto vs in this point, and double them
 with

with him, *God be mercifull vnto vs in this point*, for want of shewing our pure and vndefiled religion before God by the workes of mercy towards our brethren, for failing in this fruit of our faith, and prooffe of our being true worshippers of God, *ceteris rebus pietatem colimus*, in other matters we shew our selues very godly, we can goe vp to Gods temple, stand before him in his house, make many praiers vnto him, shew much loue with our mouthes, but when it commeth to this hand-loue, then our hearts goe after covetousnesse, *Ezek. 33. 31*, we loue that the bread of life should dwell plenteously amongst vs, but very sparingly deale our bread to the hungry, we can continue in breaking of bread at Gods table, but care not for breaking our bread to his people, we can sing lustily with a good courage, but not giue cheerefully, which God loveth, we can perhaps fast, and afflict our soules, (but that is not in much vse with vs) but wee cannot refresh the bowels
of

of Gods poore people, wee rather make them fast, and afflict their soules; in a word, wee are forwarder to shew our religion and loue to Gods name any way then this way. The old people of the *Iewes* were very strict in all other fruits of their religion, they sought God dayly, and delighted to know his wayes, as a nation that did righteously, and forsooke not the ordinances of their God, they asked of God the ordinances of justice, they tooke delight in approaching to God, they fasted, they afflicted their soules: and thought these such high points of piety that they quarrelled with God for not regarding of them. *Wherefore haue we fasted, say they, and thou seest not? wherefore haue we afflicted our soule, and thou takest no knowledge?* but all this religion and devotion was in vaine without the workes of Charity. *Is not this the fast that I haue chosen? to loose the bands of wickednesse, to vndoe the heavy burdens, and to let the oppressed go free, and that ye breake every yoake? Is it not to deale thy bread to the*
F hungry,

hungry, and that thou bring the poore that are cast out to thine house, when thou seest the naked that thou cover him, and that thou hide not thy selfe from thine owne flesh? Isa 58. 2. 3. 5. 6. 7. That of St Basile in an Homily against the vnmercifull rich men of his time, is very appliable to ours; I haue knowne them that haue fasted, that haue prayed, that haue sighed and groaned, and in a word haue exercised and practised all the workes of piety that would cost them nothing, but would not bestow one halfe-penny on the poore, what profit had they of all their other vertue? It was excellently sayd of Leo in his sermon de apparit. the vertue of mercy is so great, that without it, the rest though they be present cannot profit: for although a man be faithfull, and chaste, and sober, and adorned with other excellent gifts, yet if he be not mercifull, he shall not obtaine mercy. But on every side we may finde Iudas that care not for the poore, nay care not so much as for a shew of caring for the poore, which was in him, this ointment might

might haue beene sold for three hundred pence, and giuen to the poore, Iohn 12. 5. 6. Churlish Nabals, that being moved to a worke of mercy can roare out, shall I take my bread, and my water, and my flesh that I haue killed for my shearers, and giue it to men whom I know not whence they bee? 1. Sam. 25. 11. Their hearts even in this respect are stony, insensible of others miseries, the bowels of compassion are shut vp in the as strately as the gates of Iericho were Ios. 7. 1. their eyes are euill and cannot indure to see another eate of their morsels, their hands are withered like the mans in the Gospell, Luke 6. so that they cannot open and stretch them out to their poore brother. Let Lazarus lie, and cry, and dye at their gates, they will pittie him lesse then their dogges; with Cain they will be no keepers of their brethren, Gen. 4. Let Gods ministers serue at the Altar, and cry with the children of the Prophets mors est in olla death is in the potte, 2. Kings 4. 40. for their poore maintenance, they

they will not receiue them, nor giue them a cuppe of cold water in the name of a Prophet. *The Lord hath neede of them, Matt. 23. 3.* is no plea with them to make them part with an Asse, or the foale of an Asse, or the hoofe of an Asse for Gods service. Let them haue enough in store for themselues, lie vpon their beds of Iuory, stretch themselues vpon their coaches, eat the lambes out of the flocke, and the calues out of the midst of the stall, drinke wine in boules, and annoint themselues with chiefe oyntment, and they will not grieue for the affliction of Ioseph, *Am. 6. 4. 5. 6.* they will haue no compassion on the multitude that haue nothing to eate, *Mar. 8. 2.* Lord lay not this sin of vnmercifulnesse to the charge of this age of ours, and stirre vs vp in our places, and according to our powers, to shew mercy here, that wee may finde it in the great day of the Lord IESVS. Amen.

FINIS.

